

### Mr. Freehill's prophecy

Only people with long memories recall the last director of the Office of Price Administration, Joseph H. Freehill, who has long since departed the Washington scene. Only people with longer memories still recall that, prior to leaving office, Mr. Freehill uttered a prophecy which, at the time, provoked considerable laughter. In a letter to his superior, Michael DiSalle, then head of the Economic Stabilization Agency, he predicted that if all price controls were hastily junked, the result would be "added costs to business, the consumer and the nation's tax bill of well above \$3 billion a year." That was last January. Now, seven months later, it becomes clearer every day that Mr. Freehill was a very perspicacious gentleman, indeed. Since the new Administration liquidated all price controls, the price of steel has been hiked twice, and there have been advances in both copper and aluminum. Mr. Freehill had predicted that increases in these metals would top \$500 million on an annual basis at the mill or mine level. Actually, they amount to \$900 million, which means, roughly, about twice that in added costs to the ultimate consumer. Mr. Freehill's warning on the price of petroleum was also on the conservative side. The recent increases announced by the oil companies will cost consumers about \$1 billion, several hundred million more than he guessed. Furthermore, for each of the five months ending July 15 the Bureau of Labor Statistics has had to announce a rise in living costs. Decidedly, it is now the forgotten Mr. Freehill's turn to laugh.

### Brownell blunder

Since Federal anti-trust legislation has long needed thorough study and review, it is regrettable that the imposing project initiated by Attorney General Herbert Brownell Jr. started off on a controversial note. By naming Prof. S. C. Oppenheim of the University of Michigan Law School as co-chairman of his committee to study anti-trust legislation, Mr. Brownell stirred up a nest of small-business hornets. Veteran spokesman for small business Rep. Wright Patman publicly berated the Attorney General and acidly observed that "Big steel, big cement, big national chains and others like them may well rejoice in this choice." As Herbert Koshetz—who now writes the New York Times column "The Merchant's Point of View," long graced by the late C. F. Hughes—observed on Aug. 30: "Mr. Patman's concern is understandable." In the June number of the *Michigan Law Review*, Professor Oppenheim took a position on our anti-trust laws which big business generally approves, and which certainly plays into its hands. Specifically, he accepted the controversial distinction between "hard" and "soft" competition, ranging himself on the side of those who condemn the Robinson-Patman Act for protecting "soft" competition. This makes small business see red, since the kind of price competition which Robinson-Patman outlaws is not in their book "hard" competition, but downright "unfair" competition which loads the dice

## CURRENT COMMENT

against the small fellow. Mr. Patman naturally wonders how the Brownell study can be considered unbiased when its co-chairman has already assumed a pro-big-business stand on one of the key issues in dispute. We wonder, too.

### False economy

Anyone who has tried economizing that turned out not to be economy at all will appreciate the growing concern over the ax-wielding by our economy-minded Congress. Those billions knocked off the budget look good. All will agree we should get rid of the superfluities bureaucracies tend to acquire. Moreover, some of the lost services are of a type that business and other interests should probably be providing for themselves. But the other side of the picture is one of disturbing losses of essential services. Parties without axes to grind are asking: is it true economy to force the Bureau of the Census to drop its 1953 Census of Business and next year's Census of Agriculture? Where else can we hope to get these fundamental national surveys? Is it economy to force the closing of one-third of the field offices of the Wage and Hour Administration, a cut entailing a 20-per-cent loss in investigations of violations on wages and hours? Again, is it economy to cut from State and other departments thousands of trained researchers who provide much of the information and analysis required to fight communism abroad and a possible business recession at home? In a *New Republic* article Aug. 17, Daniel Bell raised other questions about the sociological implications of the "economy drive against the intellectual." Meanwhile Rep. Edward H. Rees of Kansas has discovered many inequities in dismissal of career workers with eminent service records. Real economy consists in increasing efficiency and dropping the "frills and fads," not in losing the best workers and very useful services.

### The family unit in civil defense

A call on the family unit to perform any kind of a public duty is a rarity nowadays. Our prevailing "atomistic" society takes the family for granted as a breeder and, to some extent, a trainer of citizens. Seldom does it allow the family as such a functional part in public life. That is why it was refreshing to hear Mrs. Charles P. Howard, acting Civil Defense Administrator in

Washington, call on the families of the nation to take their important, indeed, their essential places in civil defense. A down-to-earth, home-by-home family-action program gives the best chance for maximum survival. Mass shelters could become death traps before the might of the H-bomb, but the Nevada tests last March indicated that basement and backyard shelters could save many lives. Because united family action in an emergency period calls for some basic knowledge, some advance planning and drill, the CDA is now at work on a complete defense handbook for the home. Various public groups will push the family-action programs this fall. No doubt such projects could spell survival in the day of disaster for many a family that takes them seriously. Even if the H-bomb never comes, as we earnestly hope and pray, the family effort is far from wasted. Any joint family activity, whether the family rosary or the construction of a bomb shelter, tends to cement the bonds of family solidarity. We hear a lot about community action, today. Maybe we should hear more about family action in the community.

### **U. S. gains in the Middle East**

It is no secret that American influence in the Middle East has been steadily waning. Too often we have found it necessary to compromise our traditional championship of the principles of independence and self-determination to avoid friction with NATO allies whose aims are still suspect in the area. In recent weeks Western stock has taken an upward trend. With the ousting of Premier Mossadeh in Iran and President Eisenhower's sympathetic response to the new Government's plea for economic aid, the danger of a Communist coup there has been averted for the present. Oil, of course, still remains the cardinal issue in Iran. Under a more reasonable regime, Iran is likely to come to terms with Britain—provided Uncle Sam does not fan the flames of an Iranian nationalism by attempting to dictate the solution of the Anglo-Iranian dispute. From Egypt come reports that Cairo and London are close to a settlement of the Suez Canal problem. British evacuation within eighteen months of the signing of an accord offers hope of peace. Such an agreement could well pave the way for serious talk on a work-

able Middle East defense organization. Morocco, of course, remains a potential powder keg. Our determination to vote against airing the Franco-Moroccan dispute in the UN will not help U.S.-Arab relations. Promised French reforms, of as yet unproven sincerity, may smooth the troubled waters. Meanwhile we can only hope that Arab resentment over our action on Morocco will not cancel out our gains elsewhere in the Moslem world.

### **On reporting speeches: No. 2**

Press accounts of Vice President Richard Nixon's Aug. 31 address to the opening session of the American Legion muster in St. Louis provide a made-to-order sequel to the complaint made by the Editor-in-Chief of this Review in his letter to the N. Y. Times July 25 (AM. 8/15). Mr. Nixon turned his back on partisan politics by praising President Truman's decision to send U. S. troops to Korea in June, 1950. Preceding from arguments about the conduct of the war, the Vice President declared:

... let's recognize right now that the decision to go into Korea was right.

It was right because the Communists had to be stopped ... on this issue President Truman was right, and he deserves credit for making that decision ...

On Sept. 1 the N. Y. Times and N. Y. Herald Tribune, in company with the *Christian Science Monitor*, headlined this phase of the address. The N. Y. papers front-paged it, too. The next day the *HT* ran a very thoughtful editorial on Mr. Nixon's magnanimity and its profound implications in a democracy. The *World-Telegram* (Scripps-Howard), for some reason, did not report the speech at all in its "7th Sports-Wall St. Closing" edition. The *Journal-American* (Hearst) gave only a compressed 12-line summary of the praise of Mr. Truman. The *Mirror* (also Hearst) in its "4-Star Final" dropped even that in its dispatch from the very same correspondent. As they say, it depends on what paper you read.

### **Reflection on the French strikes**

Now that the domestic affairs of France have returned to normal—normal, in this case, meaning a state of delicate, easily upset equilibrium—the great surprise over last month's strike wave was the surprise of the Government in the face of it. The Laniel regime went ahead with its reform program, which was aimed at achieving economies, seemingly oblivious of the desperate mood of French workers and completely unaware of the reactions it might provoke. In view of the social survey made last year at the instance of the French hierarchy, this ignorance in high quarters was astonishing. Though the bishops' study was never intended for public consumption, extracts from it eventually leaked out and were published in the French press. These clearly signaled danger ahead. The episcopal survey concluded that the desperation of French workers had reached the point where they saw no re-

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lief from their miseries short of radical changes in the structure of the French economy along Socialist or Communist lines. The more militant workers were said to have lost patience with progress by evolution and to be prepared for violent revolution. The Bishops' enquiry group openly admitted that merely moral reform was not enough to relieve the *malaise* of the workers. There was urgent need to remove the causes of their material distress. With this much of the bishops' report public knowledge, we can only speculate why Premier Joseph Laniel began practising economy at the expense of the workers.

#### AMERICA in public libraries

It was like eating salted peanuts. When the first two volumes of the *Readers' Guide to Periodical Literature* (unabridged) in which AMERICA is now indexed came in (they were the July, 1953 cumulated issue and the August monthly issue), we took a nibble. That led to another and another and before you could say "Readers' Guide to Periodical Literature," we had jotted down one hundred entries listed from AMERICA. You will find items from AMERICA, for example, under "actors," "Adenauer," "atomic power," "authorship," "Bricker," "budget"—and all down the alphabet to "Xavier" and "Yugoslavia." Our tally was only a cursory one, but we would estimate that AMERICA items are listed under a thousand or more different headings. So anyone interested in exploring any of the hundreds of topics with which we deal can now consult the *Readers' Guide* in public libraries, which are always ready to assist searchers after the kind of information AMERICA provides.

#### Father Parsons' Golden Jubilee

We would feel properly chagrined over our having failed to note the Golden Jubilee of Wilfrid Parsons, S.J., as a Jesuit on Aug. 15, except that he himself celebrated the event very inconspicuously. His fellow-religious at Georgetown University will honor him on Oct. 11. Father Parsons has crowded so much work into his busy life that neither he nor his host of friends have ever stopped to notice how long it has been going on. Our Washington correspondent was Editor-in-Chief of AMERICA for eleven years (1925-36). In that post and in his subsequent career as teacher, first at Georgetown (where he has resumed teaching) and then at Catholic University (where he became emeritus professor of political science last year), in his books, articles, lectures, conferences and immersion in social movements, Father Parsons has poured forth a truly amazing amount of energy and learning. The cause of straight thinking and moral progress in national and international affairs owes him a heavy debt. The least AMERICA, the beneficiary of so much of his work, can do is to join its Contributing Editor and his friends in heartfelt thanksgiving to God, through whose continued blessing we pray that he may long continue to contribute to this and other religious enterprises, both journalistically and spiritually.

#### SPANISH CONCORDAT

The concordat, or treaty, signed in Rome on Aug. 27 by plenipotentiaries of Spain and the Holy See does not radically alter the existing pattern of Church-State policy in Spain. It does contain some significant clauses relevant to the much-disputed issue of toleration.

An article of the new accord stipulates that Article 6 of the *Fuero de Los Españoles* will remain in force. This is the provision in Spain's 1945 Charter of Rights which says: "None shall be molested for their religious beliefs or the private practice of their worship." Some Spanish prelates have charged that this provision is unlawful and leaves the door wide open to proselytism by Protestants. In August, 1952, the Archbishop of Seville, Pedro Cardinal Segura y Saenz, vigorously attacked Article 6 on these grounds. According to His Eminence, this article is substantially taken from a religious-liberty clause of the Constitution of 1876 which was condemned by Pius IX as injurious to the rights of the Church and contrary to the 1851 concordat. He went on to say:

It has been affirmed, it is true—but privately and without any notification to the Spanish episcopate of which we are aware—that the Holy See gave its blessing to Article 6. We, at least, have not received such a notification. In the matter of the utmost gravity in regard to the Catholic faith, we have no right to presume as true this approbation of the Holy See, asserted so frequently by word and in writing, unless the contrary is demonstrated (NCWC dispatch, Madrid, Aug. 19).

This was a fair question to raise. It seems legitimate to conclude from the terms of the new concordat that the answer has now been given by Rome, but not in the way expected by the Cardinal. It is perhaps fortunate that the issue should have been raised so clearly by His Eminence, because the sanction given to Article 6 in the new concordat can now quite properly be interpreted in the light of his criticism.

The article of the *Fuero de Los Españoles* attacked by Cardinal Segura, though guaranteeing non-Catholics against molestation, did not permit them public manifestations of their religious beliefs. Yet the new concordat recognizes the special regime that exists in Spanish Morocco for the benefit of Moslems and Jews. In that region they may carry on their religious services in public mosques and synagogues. Spanish law already permits this. What has now been added is the explicit consent of the Holy See to this practice. In this case, as in the case of Article 6 of the *Fuero*, the Spanish Government found it advisable to get the formal approval of the Holy See in order to protect itself from charges that it was failing in its obligations as a Catholic state.

At a later date, when authoritative interpretations of the new Spanish concordat by competent canonists are available, it will be possible to gauge more accurately its significance for the great problems of religious toleration. Meanwhile it seems legitimate to conclude that the trend in the concordat is definitely in favor of liberty.

R.A.G.



## WASHINGTON FRONT

The Democrats' big meeting in Chicago September 14 and 15, one of the most ambitiously staged off-year party conferences in a long time, is far more than a welcome home jamboree for Adlai Stevenson. It has these four potentials: 1) it could go far toward determining whether Mr. Stevenson has the political muscle to be the active titular leader of the Democratic party between now and the 1956 election; 2) it should give a clue to the role Harry S. Truman sees for himself in future party affairs; 3) it may disclose whether there is any real hope of getting some shred of agreement between Southern and northern branches of the party, and 4) it should provide a first line on party leaders' strategy for next year's congressional elections.

The concern of some Democrats is whether Mr. Truman, who can be a very determined man, will decide to exert a heavy influence in party affairs to an extent that might cast a shadow over Mr. Stevenson's leadership. There isn't any question but that the former President will want his views consulted. But will he be aggressive about it as the man who led the party from the time of Franklin Roosevelt's death, or will he merely present these views to those who seek him out, and accept Mr. Stevenson as the active party leader? There could well be no conflict at all, but there's some worrying about it.

Mr. Stevenson has written a good deal for the magazines, but his speech reporting on his round-the-world trip provides him a significant challenge to show how U. S. leadership can be most effective in trying to help develop a better world society. It is, in a party sense, an opportunity to freshen and sharpen the Democrats' whole approach to foreign-policy questions. Many of Mr. Stevenson's 1952 speeches, beginning with his acceptance speech to the Chicago convention which nominated him, had a real brilliance about them. Few were poor. The moment is right for a really great speech at Chicago.

Yet Mr. Stevenson, if he has decided to become the Democrats' active leader nationally, has his job cut out for him. Tom Dewey, who continued to have all the prestige of the Governor of New York after his defeats as a Presidential candidate, learned how insistent a party's congressional representatives can be that they, and not a defeated candidate, are setting party policy. There are a number of bright young men in the Democratic ranks who are sure they would make just as good Presidential candidates in 1956 as the man who was defeated in 1952.

There is no sign that a formula has been found to get northern liberals and Southern conservative Democrats closer together. There will be a lot of irreconcilable Southern leaders missing from the Chicago meeting.

CHARLES LUCEY

## UNDERSCORINGS

To aid in restoring Christian principles in our society, the Committee Institute of the National Council of Catholic Women urges members to use every opportunity to serve on community boards and to cooperate in such civic enterprises as blood banks, civil defense, cancer control, welfare housing, school board, etc.

► The tenth congress of the National Federation of Catholic College Students, meeting in Cincinnati, went on record as being unalterably opposed to racial discrimination in all forms and to segregation in employment, housing, education and the Church.

► Urging support of diocesan papers, Coadjutor Bishop Thomas K. Gorman of Dallas stressed the importance of patronizing merchants who advertise in the Catholic papers. By putting its buying power behind a Catholic paper, the ordinary family can provide effective support for the work of the Church. The simple statement from housewife to merchant, "I saw your advertisement in the Catholic paper," will impress upon merchants its value as a medium.

► From Copenhagen comes news that Rev. Edward A. Conway, S.J., associate editor of *AMERICA* and vice president of the Catholic Association for International Peace, has been elected to the Council of the World Movement for World Federal Government. Fr. Conway attended the organization's meeting there.

► On Sept. 2 the Apostolic Delegate to the United States announced extensive changes in the ecclesiastical map and hierarchy. The State of Connecticut was divided into 3 Sees. Bishop Henry J. O'Brien of Hartford becomes Archbishop of Hartford and Metropolitan of the new province, to which Providence is transferred from Boston. Fairfield County becomes the new Bridgeport Diocese under Bishop Lawrence J. Shehan, formerly Auxiliary of Baltimore. New London, Tolland, Windham and Middlesex counties make up the new Norwich Diocese under Bishop Bernard J. Flanagan, formerly chancellor of Burlington Diocese.

► Other appointments: in New York, Msgrs. Edward V. Dargin and Walter P. Kellenberg, both of N. Y. City, were named new Auxiliary Bishops to His Eminence Francis Cardinal Spellman. Msgr. Coleman F. Carroll was appointed Auxiliary to Bishop John F. Dearden of Pittsburgh. Bishop John F. Noll of Fort Wayne, Ind., was given the personal rank of Archbishop.

► Rev. Edward Dowling, S.J., addressing the Summer School of Catholic Action in Chicago, Aug. 31, stated that America had a real need for church-sponsored lonely-hearts bureaus, where men and women can meet with dignity and moral safety. He urged that American church organizations emulate the successful work in this area performed in England, Ireland and Belgium.

T.J.M.B.

## Obstacles Korea

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## Obstacles to a Korean settlement

At the end of the session of the Political and Security Committee of the UN General Assembly on August 27, a delegate was asked why he had voted against the resolution inviting India to join the post-truce political conference on Korea. He seized his wrist, gave his arm a twist and walked away. The pantomime expressed more eloquently than words why the invitation to India failed to win the two-thirds majority it would have needed for passage by the Assembly. United States pressure brought to bear on Latin American countries effectively blocked Indian participation.

In the arguments over the inclusion of India as a participant in the forthcoming conference, both sides made out a good case. To the American delegation it was illogical to antagonize the Indophobes at Seoul, without whose cooperation the political conference would be a failure at the start. To the Asian, African, British Commonwealth and Scandinavian countries, who opposed the United States, it was only common sense to invite the largest non-Communist country in Asia, whose work in helping to formulate the armistice agreement contributed much to the cessation of hostilities. Whatever the merits of the conflicting opinions, the Communists now have a chance to disrupt the proceedings before they begin by exploiting the dissension in the UN and demanding India's presence.

Overshadowing the conflict in the UN over the mere procedural issue of India's participation in the conference, however, is a far broader question. What are the chances for the success of the political conference, even if it should get off on an even keel?

Under normal circumstances, when two belligerents come to blows over territory and neither gains a decisive victory in the field, the assumption is that neither side will yield at the conference table what it has held in battle. The task of the political conference is then simply to agree on a fixed frontier. The Korean war, however, was not fought over mere frontiers. It began as a war between two Governments, each of which has always claimed to be the one and only legitimate ruler of the Korean peninsula. The unification of what really amounts to two existing states can come about only through their voluntary fusion or through the forcible imposition of a decision taken by the great Powers.

After what has happened in Korea, voluntary fusion is not even a remote possibility. The South Korean Government could not and should not enter a coalition with a regime which precipitated a bloody war to extend its control over the entire country.

What decision could the great Powers impose on Korea? Since the first resolution passed on Korea in 1947, a UN majority has always considered unification to mean the holding of free elections, under neutral supervision, for the establishment of a regime acceptable to all Koreans. The Communists have consistently blocked the implementation of that decision.

## EDITORIALS

There is little reason to imagine that they will now agree to free elections over the conference table any more than they have been willing to cooperate in the German impasse. Neither Peiping nor Moscow will contemplate loosening the hold they already have in North Korea except on terms which would ensure virtual control over the whole country through a puppet Government. Free elections throughout the Korean peninsula will not give them that control.

Unless the Communists show a startling change of heart when it comes to discussing a Korean settlement, we can look for a political conference to drag on and on, reminiscent of the Panmunjom negotiations; or we can expect the United States to walk out at the end of ninety days. In either case, provided Dr. Rhee can be prevailed upon to behave, a divided Korea is likely to become as permanent a reality as the cold war.

## Lawyers Guild as a Red front

The announcement by Attorney General Herbert Brownell Jr. on August 27 that he had taken steps to have the National Lawyers Guild listed as a subversive organization raises anew the question of the legal standing of the Attorney General's listings. In his address before the annual meeting of the American Bar Association in Boston, Mr. Brownell said that it was his duty to publicize the names of organizations whenever there is adequate evidence of their subversive purpose.

Such listings are an old story in Washington. They go as far back as the Deportation and Exclusion Laws of 1917, 1918 and 1920. The Foreign Agents' Registration Act (1938) and Section 9-A of the Hatch Act (1939) required listings of subversive organizations. The latter banned Communists and Nazis from Federal employment. The Department of Justice drew up lists of subversive groups, using membership in them as a guide in the enforcement of these acts. President Truman's loyalty program (1947) specifically required the Attorney General to issue such lists for the same purpose. President Eisenhower's employe-security program, announced last April, merely "requested" that official to render to department heads such "advice" as they needed to carry out his executive order. Apparently he will add to previous listings.

Serious legal questions have arisen in the courts the past few years about whether these listings conform to our constitutional requirements of "due process of law." For that reason the Attorney General now grants to accused organizations a hearing before

a panel set up in his own department for that purpose.

When Earl B. Dickenson, president of the National Lawyers Guild, announced in New York that it would challenge the Attorney General's action before that panel, he took Mr. Brownell to task for publicly indicting the NLG as a Communist front before it had had a hearing. This seeming inconsistency serves to underline the legal confusion now surrounding the subject of listings by the Attorney General. The Internal Security (McCarran) Act of 1950, which is not here involved, obviated this confusion by providing elaborate procedures, including hearings before the Subversive Activities Control Board, before the penalties of the act become applicable to subversive groups.

As for the NLG, it has been under fire since 1944. In 1950 the House Un-American Activities Committee not only labeled it a front but published a fifty-page report citing the evidence for its action.

Mr. Brownell conceded that NLG, after its establishment in 1937, attracted some

... very well-known and completely loyal American citizens, including many colored members who found it would admit them at a time when the American Bar Association failed to do so.

This was a home truth, offering a good example of the way racial segregation plays into the hands of Communists and pro-Communists. It shows, too, the folly of relying exclusively on repressive measures to fight communism. When the ABA dropped its color bar, it greatly undermined NLG's reason for existence.

This is not to suggest that the listing of groups as subversive is not also necessary. The problem there is to bring this practice within the framework of "due process." So far our procedures seem faulty.

## Democracy in trade unions

When William L. Hutcheson, 79-year-old president emeritus of the Brotherhood of Carpenters and Joiners, walked out of the AFL last month at Chicago, dragging his 822,500 duespayers with him, he furnished the whole wide world with a perfect example of autocratic trade unionism. Before taking a step which could have profound consequences, not only for his own members, but also for several million members of other AFL craft unions, Mr. Hutcheson (more familiarly known as "Big Bill") consulted nobody at all—nobody, that is, except his 56-year-old son Maurice. Rank-and-filers learned the news as the rest of us did, from the daily press, and so did the union's executive council itself. Son Maurice was in on the act, of course, because he happens to be president of the Carpenters, a position inherited last year—if inherited is the right word—from his aging father.

From a democratic standpoint, there isn't much to be said in defense of "Big Bill's" action at Chicago or, for that matter, for the Hutcheson dynasty in general. Nevertheless, if the Hutchesons, *père* and *fil*s, were minded to put up an argument, they might easily dilate on examples of trade-union democracy gone wild. To

be specific, they might instance the case of Teamster Local 282, which does business in New York City and which recently caused more headaches and heartaches to more people than we dare to estimate.

As local unions go, 282 is not a large outfit, but it numbers among its members slightly more than a thousand key workers. These are the men who drive trucks loaded with sand, gravel and concrete through the city's traffic-congested streets. When the trucks stop rolling, all construction in New York stops.

For eight bitter weeks during July and August the trucks stopped rolling. As a result private and public building projects involving more than \$600 million were tied up tighter than a drum and more than 100,000 workers were idled.

Negotiations between employers and the union got nowhere because a distrustful rank and file ordered the officials and bargaining committee of Local 282 not to agree to a cent less than a stipulated minimum demand. Under such a mandate, which effectively precluded the give-and-take of collective bargaining, it was inevitable that the negotiations would end in a stalemate. That is exactly where they ended. The logjam was finally broken last week only after the tough-minded international president of the Teamsters, Dave Beck, intervened and delivered an ultimatum to the belligerent rank-and-filers. He ordered them to reach an immediate agreement with the employers or submit unresolved issues to arbitration.

There, we can imagine the Hutchesons saying, you have a fine example of what happens when the rank and file tries to run the show. Sure, democracy is wonderful. But, remember, you can't have a union without discipline and authority. And the Hutchesons, *père* and *fil*s, might chuckle softly as they note that Mr. Beck's action ending the strike scarcely measured up to the democratic canon.

All this suggests a humble moral. It is this: the problem of democracy in unions, like the problem of democracy everywhere, is more difficult and complicated than is popularly imagined.

In view of our highly integrated economy, the American people demand of unions a large degree of discipline and self-restraint—virtues which suppose, in turn, strong, high-minded leadership. It is not easy, however, to harmonize such leadership with rank-and-file participation in decision-making, especially where large numbers are involved. But it is not impossible. That is why we have small regard for the Hutcheson technique, even though we recognize that "Big Bill" has gained for the carpenters an enviable position among U. S. workers.

Rather than dodge the problem of democracy by taking the easy way of authoritarianism, we prefer the long, unexciting road of education. The rank and file must be encouraged to participate in union affairs, but they must be taught to do so in an intelligent and responsible way. This will take some doing, but then nobody ever claimed that the democratic way is the easy way.

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# Our exhaustible water resources

**Eva Beard**

THE HUMID EAST is just beginning to experience some of the water-supply problems which have seriously affected the West and Southwest sections of the country. Many of its great cities have to wrestle with these problems. They can be solved, however, at larger and larger expense by means of higher and higher taxes; for the East has ample surface-water sources, great rivers which may be tapped. In a real, life-or-death sense, the East doesn't know a thing about water—just that it is something that comes out of a faucet, plenty of it, both hot and cold. In the arid and half-arid West, every kindergarten child knows more about water than most Eastern college freshmen.

A Western boy, whether on the farm or in the city, learns early a lesson most Eastern children and adults are never taught—not to waste water. If he grows up on an irrigated farm, he absorbs with the air he breathes a sense that his parents' lives and fortunes, and his own, are bound to the pumps that draw up the precious fluid—in many cases from ever deeper depths, at always higher pumping costs. He hears of lawsuits about water rights. For it is in the West that water law has developed and is continuously changing and developing with water need and supply. He has heard of a ground-water table which sinks if pumping is too heavy. But he, and even his parents, have usually rather vague notions about the source, extent and rate of flow of the underground waters upon which depend life and livelihood.

This is not surprising in view of the fact that the most informed experts cannot begin to give all the answers to the vexed question: "How much water do we have?" The path of the rain drop, the snow flake—the hydrologic cycle—is but half charted. Water falls from cloud to earth and is absorbed into the great reservoir of the soil. It drains by tiny rivulets to stream and ocean. It seeps downward to deep underground storage in porous rock strata. And from stream and lake and ocean, from grass blade and forest leafage, it returns skyward by the broad highway of the sun.

In the United States, it is estimated, we use about 200 billion gallons of water every day. Population rises, and water use rises even more rapidly. Modern industry of many types—air conditioning, atomic-energy developments especially—requires vast quantities of water, frequently preferring ground water for its dependable quality and quantity. In the matter of water supply, surface or underground, we urgently need to put into operation the sort of large-scale, long-term planning in which we can excel when we will. The extremely rapid increase in demand for electric

An old proverb warns us that "We never miss the water till the well runs dry." Mrs. Beard shows what can happen when the wells of a whole region run dry, and indicates ways to prevent that calamity. A free-lance writer who contributes to about thirty magazines, she lives in Woodstock, N. Y. She wrote "Newsprint is a weapon" (AM. 3/15/52) and "The South: people and resources" (3/28/53).

power, and the huge dams for impounding surface waters and producing this power, interject still another water-supply and land-use problem—one crying for solution. For long-term planning, long-term financing of basic research is absolutely essential. Science must be called in to close many gaps in our fundamental knowledge.

In the matter of ground water, such gaps are many and wide. Only about fifteen per cent of the water we use is derived from underground reservoirs. When surface water of good quality is easily available, nobody bothers about what lies beneath the surface. Thus ground water reservoirs have as a rule been accurately mapped only in "crisis" areas—areas of over-use, chiefly in the Western and Southwestern States, where land and people live or die by water. Only when the "in-exhaustible" underground waters begin to fail, when pumping grows more and more costly, when a period of drought arrives, do the people take heed. By this time it is late.

For a progress report on a region's journey from water-plenty to water-dearth and now, it is hoped, back again to at least reasonably adequate supply, perhaps we can do no better than to study California—golden California where the Forty-Niners and their offspring, whether of the body or the spirit, were people in a hurry. Spaniards in 1777 brought their cattle and sheep into the beautiful Santa Clara Valley that spreads southward from San Francisco Bay over some 200,000 acres. They practised dry farming also; but they demanded no more of the land than it could give them willingly. Then came the Americans and, shortly after 1850, the first artesian well was pouring forth water riches without pumping. Under irrigation the half-arid valley became a garden spot, fruitful beyond envy. By 1910 there were 1,000 flowing wells. Above the artesian belt, in the valley fill, wells were sunk with an average pumping lift of only 35 feet.

By 1930 the last artesian well played out. Two thousand pumps were pulling water from the valley. By 1933 the average pumping lift was 165 feet. The water table dropped 21 feet in that year alone, and had by this time sunk an average of 130 feet over the entire valley. Irrigation had become a chancy and costly operation. The ground slowly settled, sinking 5 feet in 20 years, with millions of dollars damage to buildings, pipelines, streets. But this damage was slight compared to the permanent shrinkage of underground water-storage capacity. All this while, rushing mountain streams were pouring two-thirds of their flood waters unused into San Francisco Bay.



The valley had had warning. Technicians had predicted for years the results of too heavy pumping. Yet as late as 1922 a \$4-million conservation plan was defeated by a 7-to-1 vote; while in the following 20 years more than \$16 million was spent for new wells, more powerful pumping equipment, increased power. In 1934 water was no longer to be had in certain parts of the valley. Some wells were pumping salt water from the bay.

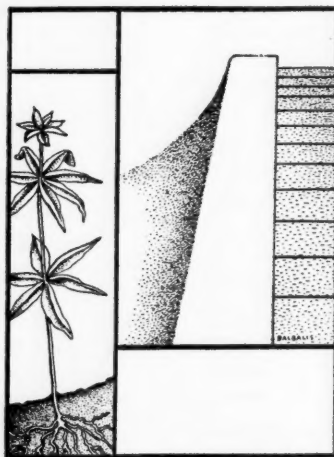
Then and then only was a conservation program started—flood control, percolation reservoirs, canals, water-spreading beds to replenish the ground-water reservoir through infiltration. The water table has been raised some 65 feet. But the capacity of the underground reservoirs has been forever diminished.

California's long, mountain-rimmed San Joaquin Valley has had a similar history of use since Spanish days. Today this enormously fertile agricultural land supports crops of many kinds, grows temperate and subtropical fruits in richest abundance. Forty thousand irrigation wells draw out yearly some 7 million acre-feet of water (an acre-foot of water is equal to 43,560 cubic feet). This is nearly a quarter of all water produced by wells in the entire nation.

Much of San Joaquin Valley's irrigation water returns to the underground reservoirs by percolation; there is seepage downward also from stream channels and irrigation canals. But in many sections the ground-water table sinks; pumping is ever more costly. For lack of water, certain acreages can no longer be cultivated and may never be restored to use. In other sections irrigation water has caused the ground-water table to rise—so much so that some farms have been water-logged and abandoned.

Here is a prime example of an area that must have a well-rounded, comprehensive plan if one of the world's richest food-producing sections is to be saved for future, greater populations. Such a plan is difficult to achieve. The public and its officials have to be educated. And as yet scientists just don't know enough to teach all that needs to be known. Present measures under way or contemplated include bringing surplus water from the Sacramento River to the north and impounding it artificially in ground-water reservoirs; control of the amount of pumping; development of methods for preventing water-logging of land.

Houston, Texas, can tell another and a brighter story—one of water use adjusted to water supply. And this in spite of extremely rapid growth—six times as many people (600,000) live in Houston today as lived there in the year 1910. Until recently, when supplemental surface water was brought in, the city continued to supply almost all municipal and industrial needs out of wells—the largest city in the country to follow this plan.



The great underground reservoir which serves the city receives much of its recharge some 25 miles to the west, in an area where today rice growers pump five times as much water for irrigation as they did in 1930. Yet the water level of their wells, drawing from the same reservoir as Houston, has not declined. Within the city it has dropped as much as 100 feet in some sections, with greatly increased pumping cost. Houston's trouble lies in the slow rate of underground flow in this 25 miles; its chief remedy, in adjusting the rate of pumping to rate of ground-water recharge. Thus far Houston has avoided the danger common to coastal cities when pumping is too heavy—salt intrusion into wells.

Many water-supply problems remain unsolved. A comparatively untouched field of study, of major importance to the West, is the amount of water used by nonbeneficial plants. The U. S. Geological Survey estimates that in the 17 Western States, salvaging half the annual water wasted by nonbeneficial plants would provide water to a depth of 3 feet for some 1.7 million acres. In the East, at the Coweeta Experimental Forest and Hy-

drologic Laboratory in the southern Appalachians, controlled cutting of mountainside watershed forest looks toward much more exact knowledge of the amount of water consumed by forest trees. Throughout the country, on experimental areas of forest, range and crop land, studies of great importance to each region are under way.

Solving of one of the East's greatest water-supply problems, pollution of streams by municipal sewage and industrial wastes, depends upon public and administrative desire. We already know how to return our beautiful rivers to at least a great part of their ancient beauty and their use by plants, fish and other water life as well as by man. In the century-old industrial area of New England, for example, nearly 600 communities with a total population of over 4 million discharge municipal sewage into streams without treatment. For more than 1,100 sources of industrial pollution, there are only 142 treatment plants, of which nearly one-half are unsatisfactory. Yet the annual per-person cost of controlling this pollution would be less than the average New Englander earns in an hour.

A task force of the Hoover Commission, reporting on weaknesses of our present system of water-resource development, gave first place to our "failure to provide for the utilization of rain gauges, snow surveys, stream-flow measurements, evaporation stations, runoff and erosion studies, ground-water observation wells, water-quality analyses, and other established methods of obtaining data essential to the planning and construction of river development projects."

Soon the voters of the East, faced with higher water taxes for less water, will have to decide upon the

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Fr. Land,

merits or demerits of huge water-supply projects, vast river development plans. They still have time to study ways of safeguarding their resources and thus lessen future expenses. But not much time.

## Bishop Haas and Monsignor Ryan

*Philip S. Land*

THE NATION has by now paid its just meed of honor to the memory of Bishop Francis J. Haas of Grand Rapids, Mich., who died on August 29 at the age of sixty-four. During forty years as priest and bishop (he was consecrated in 1943) he had championed many social causes. From every quarter spokesmen of such causes have come forth to make their grateful acknowledgment. Probably the two groups which feel most the loss of a powerful friend and champion are the Negroes and labor-unions.

But there are many others. During his life, two Presidents, the University of his home State, Wisconsin, the Governor of Michigan, his brother bishops, and the present Holy Father acknowledged his widespread and effective labors for the cause of social justice.

It was Bishop Haas who was invited to preach the panegyric when Msgr. John A. Ryan died in 1945. The event invites consideration of the striking parallel between the careers of these intimate associates. Monsignor Ryan, the senior by twenty years, taught Father Haas at Catholic University. In 1937 came Father Haas' turn to lead as director of the newly instituted School of Social Sciences, with Monsignor Ryan associated with him as a member of his faculty. Nevertheless the leadership seems mostly to have run from the older man to the younger.

As Dr. Ryan had returned to teach at his home seminary, St. Thomas's in St. Paul, after completing a dissertation on wages, so Dr. Haas returned with a dissertation on arbitration to teach at St. Francis Seminary in Milwaukee. Both made their seminary teaching a jumping-off place for exercising leadership in the social problems of their States. Ryan's name is linked with Minnesota's minimum-wage law and trade-union advances; Haas's with a half-dozen civic organizations in Milwaukee working for such causes as social security, pensions and civil service.

Both men left their dioceses to do the bulk of their life's work at the national capital, becoming identified with Catholic University, the National Catholic Welfare Conference and the social programs of the New Deal. Both believed in the apostolate of the classroom

*Fr. Land, S.J., an economist, is a member of the staff.*

and both turned out major works. Ryan, incomparably more prolific, made more original contributions to Catholic social thought; but he never composed a textbook that achieved such popularity as Haas' justly esteemed *Man and Society*.

When the great depression struck, both men at once championed emergency measures. Both were called upon by President Roosevelt to participate in various agencies of the National Recovery Administration. First Ryan and then Haas worked for civil rights and an FEPC. Haas' name is imperishably linked with these latter because of the high positions he held on official bodies dealing with them. The parallel carries on to their long-range industrial reforms: the two men supported quite similar plans of Industrial Councils.

Those intimately familiar with the careers of the two will recognize the differences between them. The similarities, nevertheless, are striking. Both priests remain for thousands ideals to be followed in furthering the social apostolate.

Many have misgivings, it must be admitted, about the validity of certain applications of the social encyclicals which both men made in their writings and in actual programs they supported. Many have questioned their theoretical programs for Industry Councils and parts of their practical support of the New Deal. Some who feel strongly that New Dealism, despite its defensible emergency measures, constituted too much of a turn leftward (and an enduring turn) maintain that neither Monsignor Ryan nor Bishop Haas should be followed uncritically.

The answer will have to lie largely with individual judgment. But certain generalizations can be made. Even if the two erred on some points—not doctrinally, but in the exercise of "practical reason"—their work nevertheless stands as a very great achievement. It is given to no man perfectly to incarnate Catholic social principles in concrete situations. It is no dishonor to say this. It would be a disservice to them and their cause to assume otherwise.

If either was ever somewhat one-sided in his support of labor or of certain public policies—and opinions differ on whether such was the case—it must be said that a man can only be himself. And no man of action can be a completely balanced "two-sider." Because he is himself he cannot escape the limitations imposed by temperament, background, loyalties, associations. He cannot easily get into somebody else's mind to look at his own convictions.

There is a further inevitability: men of action cannot easily appraise each next step with a detached objectivity. Their conviction of the "rightness" of previous steps creates a groove in which the next step seems mandatory. Their program has an integrality which is compelling. Others will have to do the modifying and correcting.

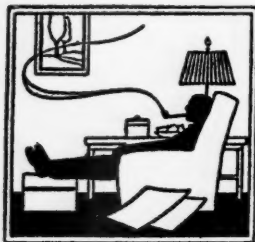
In acting as they did, both Monsignor Ryan and Bishop Haas have left us an ideal of leadership, for they acted as informed, prudent men. When they acted in the contingent order of scrambled facts and

complicated situations after mature thought and due consultation, they acted wisely. In the face of emergencies, to have hesitated after taking the steps dictated by practical judgment would have been a defect in prudence.

What they had a right to expect was that qualified men, coming along in their wake, would in their turn exercise prudence by challenging whatever they regard as imperfect in the work of their predecessors. From the rest of us they rightly expect the same courage and the same courtesy they showed as pioneers. As the shifting scene calls for new applications of the social truths which Monsignor Ryan and Bishop Haas fearlessly applied in their own day according to the light they had to work with, we shall do honor to them only if we ourselves show the same readiness critically to evaluate the past and the same resourcefulness in gearing ourselves to the ever-changing present and the indefinable future now being born.

It is not given to the Church in every country to have had social leadership of the extremely high calibre of Monsignor Ryan, whose career was for many years one of ground-breaking, and of his contemporary, and for eight years successor, Bishop Francis J. Haas. May God grant that we may prove worthy to follow in their footsteps, and that our recent loss may quickly be Heaven's gain.

## FEATURE "X"



*This Feature "X" combines two short articles on ways of spreading knowledge of the faith among both Catholics and non-Catholics. Fr. Connors, S.V.D., discusses the possibilities of a Catholic Phone Information Service. Mr. Woods,*

*Santa Cruz, Calif., layman, tells of the fine work being done through Our Lady Chapel and Center in downtown Los Angeles.*

THE CHURCH IN AMERICA has developed many techniques for arresting the attention of non-Catholics and interesting them in the faith. The inquiry class, the information center, the trailer mission, the correspondence course—these are all channels of information through which non-Catholics, and Catholics too, can learn more about the credentials and doctrines of the Catholic Church. Perhaps we'll be forgiven if we presume to suggest a further elaboration of the already elaborate machinery by which the Church discharges her duty of making the truth known to those outside and inside the fold. The new idea is to establish a telephone information service on things Catholic.

It stands to reason that in any large city there are at any moment of the day a dozen people, Catholic and non-Catholic, who would like to have accurate, on-the-spot information about some point of the Church's history, doctrine or discipline. To meet this demand we can hardly think of a better system than a telephone information bureau with an easily remembered and widely advertised dial number. Chief among its advantages are its speed and efficiency, its range of information and the anonymity which it offers the caller.

The advantage of speed and efficiency is an important one. Many a person in a discussion on religion has wished mightily that he could lay his hand immediately on just the information that would clarify the issue or clinch the argument. He knows that there are books and pamphlets galore that would give such information, but he doesn't know which ones they are, and even if he did he couldn't get them in a hurry.

With a well-organized telephone service the correct information would be only as far away as the nearest telephone, and it would be given by a staff trained to answer in the clearest, briefest, friendliest manner possible.

The information dispensed by such a telephone service would also be the best and the latest, because the specialized staff would be much better posted than the local pastor can ever be. Furthermore, the telephone staff would have the inestimable advantage of experience with hundreds of callers each day. In a very short time they would have begun to catalog and classify stock questions and work out the best answers.

The peculiar advantage of caller-anonymity in such telephone service is of incalculable value. It is the repeated experience of those who conduct mission-trailer tours that for every person who appears at the trailer during the lectures there are three or four more who do not come for fear of what the neighbors would say, but who sit on their porches or by open windows listening intently to the loudspeakers as they blare forth the facts about Catholicism and Catholics. Add the repeated statements of converts that it took all the courage they could muster to push a rectory doorbell to inquire about the Church, and you have an imposing body of evidence to show that many more outsiders would study the Catholic Faith more closely if they could do so without being known. For them the telephone service would be a godsend.

From the financial point of view there do not seem to be any insuperable objections to a telephone service. The cost of the countless calls is borne by the callers individually. Office space, if not already available in existing Catholic institutions, could be had at much cheaper rates than the floor space of the traditional information center, which must be located in the busiest districts, where rents are highest. Advertising the service to Catholics could be done free in the diocesan paper and from the pulpit, while space in the secular press could be bought with the money now spent to print explanations of Catholic doctrine.



Salaries for the full-time members of the staff are almost the only major items of expense. In the whole set-up there is no expense to compare with that of buying radio and television time, or of printing newspapers and magazines.

An effort to actually carry out this plan for a telephone information service might bring to light many obstacles and difficulties that no amount of naive speculation will hit upon. If that's the case, the sooner the effort is made the sooner the problems will present themselves and the sooner we'll know whether or not they can be solved.

JOSEPH M. CONNORS

NOWHERE IN LOS ANGELES, the "City of magnificent distances," fabulous boulevards and teeming cults, does Mother Church speak to a workaday world with more graciousness or more insistence than in the Catholic Center on downtown Flower Street, which houses Our Lady Chapel, an information center with reading room and bookshop attached, as well as a USO club upstairs.

The conjunction of all these units under the same roof and the presence of a resident priest give the center its own élan and enable it to meet with quiet effectiveness the multitude of problems that cross its threshold. And from the daily worship in the chapel has been born a forthright venture in Catholic lay action—the "Company Mass Schedule"—that has given a host of businessmen and workers a keen sense of personal responsibility for the accomplishment of the center's highest mission and has made Our Lady Chapel a source of light and guidance for the humming office buildings around it.

Not a few questing or questioning souls, bothered by difficulties, cautiously approach the center over the telephone before they venture to come in person, and three lines are kept constantly busy answering these calls. Others come in from the street, sometimes to their own surprise, to tell their troubles or ask for instruction in the faith. Even the book shop—conducted like all else at the center on a nonprofit basis—has proven its apostolic worth, since many come in and inquire about a book as a means of breaking the ice, before broaching the question that is close to their hearts or the trouble that preys upon their minds.

The USO on the second floor is the only activity in the Center that is not the direct financial responsibility of the Archdiocese, being sponsored by the St. Vincent de Paul Society and the Community Chest. It too, however, benefits by being sheltered within the walls of the center. The fact that a priest makes this his home and his pastoral care, together with the foresight which provided a confessional upstairs, has brought many a young soldier or sailor back to the Sacred Heart "on the spur of the moment"—that moment of grace that may sometimes owe its inception to the allurements of the home-made cakes, pies and cookies which ladies of city parishes bake and serve.

Upon the inauguration of the center in 1949, arrangements were made for Mass at 12:07 on ordinary

days, with an earlier Mass on holy days of obligation and First Fridays, first Saturdays being added as the consciousness of Fatima grew. In addition, two Sunday Masses were authorized, beginning in October, 1952, solely for the benefit of workers whose duties compel them to be downtown on that day.

After some months it was found that the uncertainties of random attendance at a location which had not as yet established itself in the distracted consciousness of downtown Los Angeles would scarcely make of the daily noonday Masses the effective manifestation of Catholic life they should be. The unique method of stirring up interest which was then adopted was the "Company Mass Schedule"—management and labor's response to their chapel's need.

The idea of "sponsored Masses" was started by two men—one connected with the General Petroleum Corporation and the other with the Ross-Loos Clinic. The plan quickly took hold and spread until it reached its present proportions, with more than a score of companies and government agencies participating. Companies with house organs carry notices of the Masses their Catholic employees are sponsoring each month. There are two sponsors in each company, with delegates in each department, whose duty it is to notify the Catholics two days in advance of the Mass. Douglas Cook, head of the marketing department of General Petroleum, is chairman of all the sponsors at the present time.

Besides fostering attendance, this Company Mass Schedule carries with it other responsibilities. When the Santa Fe Railway workers, for example, take over on the day assigned to them, young men from the company's offices act as ushers and collectors, the women are encouraged to bring flowers for the altar, while an executive or employee of the organization serves the priest in the name of all. The Mass itself is always offered for the intention of the sponsoring group.

A welcome windfall from the sponsored Masses has been the growing number of lapsed Catholics they have rescued from the spiritual smog of indifference. Some of these their fellow workers had never known as Catholics at all. The group movement gave them the opportunity to return quietly home, first coming along with their friends to Mass, and finding their way at last to the tribunal of mercy and the table of the King. Some of these have undoubtedly tried to make up for past neglect by accepting, along with others, the short lunch—or none at all—required by schedules that in the tension of modern business cannot always be changed, although some companies, notably the Pacific Telephone and Telegraph Company and the General Petroleum Corporation, have made concessions in this regard.

Another result of the enthusiasm enkindled by the sponsorship is the Catholic Business Men's Association, whose members hold a Holy Hour together every fourth Monday, meeting afterwards for dinner and a discussion of Catholic business ethics and ideals and how to apply these in their daily lives. The women

workers of the center, not to be outdone, have banded together, since the elevation of Archbishop McIntyre, to the Sacred College, as the "Cardinal's Aids" and have redoubled their efforts to extend Our Lady's influence among the busy throngs that fill the streets of downtown Los Angeles.

## Hollywood's "reply" to television

Aubrey B. Haines

A new spirit has invaded Hollywood. Only recently, in the depths of despair, the movie capital had drastically slashed the salaries of executives and stars alike. Budgets had been excessively tightened, too, and manifest and seemingly incurable depression had set in.

Today, however, the change in outlook is radical. A new term is in the air: three-dimensional movies. Everybody seems to be looking toward the day when "flat" pictures or the old two-dimensional type will be an anachronism. It is hoped that 3-D will be the answer to Hollywood's most perplexing problems.

But whether film-land's newly employed device is the panacea it is claimed to be is highly debatable. Indeed, many reservations must be made, because, though everyone seems to have flocked to see the new three-dimensional movies, the novelty may wear off, and this is a problem not to be overlooked.

What now seems surprising is that several years ago Hollywood rejected an opportunity to develop three-dimensional films. The movie-makers feared that 3-D would make hundreds of millions of dollars' worth of pictures and equipment obsolete. This logic had a clear, familiar ring, for it was the same used when sound was first introduced into motion pictures.

But it was not long till Hollywood's eyes were opened. When in the fall of 1952 Arch Oboler, the veteran radio writer, released the first three-dimensional movie, *Bwana Devil*, simultaneously in a Los Angeles and a Hollywood theatre, the gross income for one week alone was \$95,000. However, the photography and the use of three dimensions made it as primitive as Warner Brothers' earliest experiments in talking pictures had been. The film gave a blurry illusion of depth, employing 3-D as a trick rather than as a creative tool.

About the time that *Bwana Devil* was running up huge receipts in Southern California, something startlingly different occupied a theater on Broadway. The illusion on the screen there jammed spectators into the front car of a whipping roller coaster, into a gliding Venetian gondola, then into the nose of a converted bomber soaring across plains and mountains. The movie itself, a haphazard series of travelogs, was titled,

So, not only is the "Schedule" bringing people to Mass; it is likewise bringing the Mass home to men's minds, and helping to keep alive the holy impulse that gave to the pueblo, now grown into one of the world's great cities, the lovely name of Our Lady Queen of the Angels.

WILL WOODS

## LITERATURE AND ARTS

*This is Cinerama.* Critics enthusiastically called it "thrilling," "breath-taking," "sensational," "spectacular," and a "revolution in motion pictures."

The success of two different kinds of three-dimensional movie at opposite ends of the country at the same time could not but make Hollywood sit up and take notice. Here at last, producers felt, was the answer to small box-office receipts and to television's invasion of their field. As a consequence, every major studio announced plans to make several pictures in three dimensions. Twentieth Century-Fox, outdoing them all, announced plans to make eleven films, using its own 3-D process, and Paramount, in the midst of filming its *Sangaree*, decided to start again from the beginning, this time in three dimensions.

What is badly needed, if all Hollywood productions are to be released in 3-D, is a standardization in both filming and exhibiting. At present writing three principal kinds of three-dimensional movies are being made. Natural Vision, the method used in making *Bwana Devil*, is a new variation on the old stereoscope and on the two-reel Pete Smith "Audioscopiks" released by Metro-Goldwyn-Mayer back in 1937. Two projectors throw separate images on the screen. The light of each image is polarized or filtered so that it vibrates in only one plane, at a right angle to the other image. The viewer, wearing glasses fitted with polarizing lenses furnished by the theatre, sees a different picture with each eye. The brain combines the images into a three-dimensional picture. No kin to Cinerama, Natural Vision was developed by Milton Gunzburg, an ex-screen writer, and his brother Julian, an eye surgeon.

Cinerama's trick is produced by filming its subjects with a three-lens camera, each lens being aimed from a different angle. The picture is then shown by three projectors on a wide, concave screen, and the sound

Aubrey B. Haines is a free-lance writer of magazine articles.

is played over several loudspeakers placed around the theatre. The result is an impression of full-dimensional sight and sound. But what is especially to Cinerama's advantage is its ability to incorporate the audience into the picture. This is best accomplished when, in outdoor scenes which capitalize on vast panoramas, the effect is created of presenting the same wide-angle view of the screen that the human eye normally sees.

The Cinerama screen is curved and so huge—64 x 23 feet—that the audience can concentrate on only a part of it at once, seeing the rest out of the corners of their eyes, which is the way we see things in actual life. The three 27-millimeter lenses of the camera are set at 48-degree angles to each other. These expose three strips of film covering a field of vision 146 degrees wide and 55 degrees high—little short of what the human eyes see—and more than four and one-half times as much as the standard movie camera records. The screen is made of 1,100 seven-eighths-inch-wide strips of tape about three-fourths of an inch apart and set at an angle like the overlapping louvers of a Venetian blind. If the screen were smooth-surfaced, the light would bounce back from one side of the curve to the other and distort the image. As it is, the louvers bounce reflections off through the slits to the back of the screen.

Twentieth Century-Fox is converting its entire film output to a three-dimensional color process called Cinemascope. This method cuts costs by using only one camera and one projector in place of Cinerama's three. Special lenses distort, then rectify the image to give it a life-like effect. What is more important is that the lens can be attached to present projectors in theatres, though the sound systems must be revamped to give the illusion of sound moving along with the action. The process is being made available to all studios, producers and theatres as soon as the equipment can be made.

Even in Wall Street, where movie stocks have risen gaily since the advent of 3-D, there is the suspicion that the new development may be but a flash in the pan. It is conceded that the industry is in for some kind of sweeping technical change, but it is doubted that any such change would mean a revitalization comparable to that made by the advent of sound.

Are three-dimensional movies, then, Hollywood's "reply" to television? If they can be so perfected that they give the motion picture a "new look," will audiences leave their television and boost film attendance once more, this time to something perhaps approaching 100 million instead of the current 50 million customers weekly?

The trouble is that actually Hollywood has done nothing to improve the content of its pictures. To present giant actors and actresses performing on huge screens with their features so prominent that the slightest wrinkle is grossly exaggerated, to offer thrill after

thrill with spectacular action, to accentuate glamorous girls in dazzling array—this is nothing different from what Hollywood has constantly given us in two dimensions. And the fact that a third dimension is added and that larger and curved screens broaden the scope of the action does not improve the quality of the plot, the dialog or the content.

It is within reason to hold that Hollywood has nothing to fear from television, but 3-D alone is not the answer, novel though it appears to be at present. There are too many "B" pictures, deliberately made of inferior quality so that they may add an extra hour or more to the moviegoers' time spent at the theatre. Is it not conceivable that to eliminate the production of these pictures and to make every film the best possible the studio could put out would increase the value and therefore the prestige of the average movie?

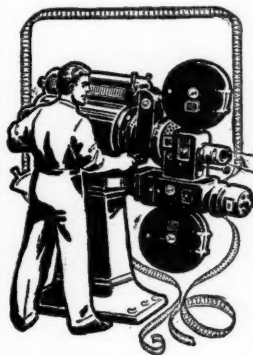
Where are the ideals which could lift the film industry from its slough of despond? Manifestly they cannot spring from anxiety for larger box-office receipts. If Hollywood is really in earnest about protecting the film industry from the onslaughts of television,

then let it begin to explore as never before the great literature of the present and of the past. While this has been done before, it has yet to be done in a way that is true to the original documents. Here, for example, is a great play. It is evident that in transferring it to the screen, certain inevitable changes must be made, for the screen and the stage are different in their scope

and style of presentation. But while the play has all the impact of great drama, the screen version is too frequently watered down in order to place a false emphasis on romance, comedy, sex or murder, whereas the original play rightly put emphasis on moral and spiritual virtues.

As I write these words, all over America full-stage screens are being installed. The novelty of these huge pictures will for a while tend to draw crowds. But when the crowds eventually awake to the fact that they are not seeing better pictures, but only the same old unrealistic, distorted movie plots magnified in scope, what is there to guarantee that attendance will be maintained?

I do not minimize the possibilities of three-dimensional pictures. But 3-D alone is insufficient. Three-dimensional movies with the addition of good plots, deepened moral and spiritual insights and accurate and thoroughgoing character portrayals the like of which we have not seen before, could bring about a new and revived interest in motion pictures and be in a real sense Hollywood's "reply" to television. Until that day arrives, television has nothing to fear, and no matter how gigantic, novel and panoramic in scope the presentation of Hollywood movies may become in the theatre, the film industry is only deceiving itself when it thinks that it is replying to television.





## Scholar and leader

### THE ECONOMIC THOUGHT OF MONSIGNOR RYAN

By Patrick W. Gearty. Catholic University Press. 341p. \$4

This doctoral dissertation is an excellent introduction to the socio-economic thought of Msgr. Ryan. Those who worked with Msgr. Ryan in his battle for justice could write a more eloquent appreciation of the eminent role played by this priest who has aptly been described as being for many "a personal embodiment of Catholic social ethics as applied to American economic life." But Fr. Gearty, despite the austere reserve required of a dissertation, presents a lively enough narrative.

Here one learns of the long and immensely varied career; of the motive forces behind Msgr. Ryan's unquenchable thirst for justice; the extensive academic preparation; the long teaching career which was the launching point for both his prolific writing (beginning in 1906 with *The Living Wage*) and his eminent leadership in programs of action.

In brief compass Fr. Gearty has managed to tell of the debates with Hillquit on socialism, the early work in the drafting of Minnesota's 1913 minimum-wage law and subsequent work on the commission—one of a long series of battles Msgr. Ryan waged for the workingman. Then there is the editorship of the first four years of the *Catholic Charities Review*, and the shift from the seminary of St. Paul to Catholic University, which provided at the national capital that wider scope for his immense capabilities. There he worked until his retirement from the university in 1939 at the age of seventy.

His first year at the university saw the first edition of Msgr. Ryan's best-known work—*Distributive Justice*. The space of a review permits a listing neither of his many writings nor of the social reforms which he initiated or assisted in. A list of the latter would record prominently the far-sighted Bishops' program of social reconstruction (1919), all of whose proposals with one exception are now national public policy. It would include his directorship of the Social Action Department of the NCWC and the inspiration he imparted to the zealous band of social thinkers and apostles developed through that organization.

Inevitably with the crash of 1929 Msgr. Ryan's energies turned to the solution of the problem of depression, and, as Fr. Gearty says, it is "not at all surprising that Ryan became a

staunch supporter of Roosevelt and a thorough New Dealer."

All this, however, is preliminary to the main body of the dissertation, which is concerned with the economic thought of Msgr. Ryan. Fr. Gearty shows that Msgr. Ryan must be accorded a prominent place in the building of the body of social ethics we now possess. At the same time he carefully points out certain ambiguities which have puzzled readers of Msgr. Ryan. In each case (resting rights on their contribution to right order, attributing distributive justice to private groups, defense of "pragmatism") Msgr. Ryan is trying to right a wrong emphasis. Probably, however, in the case of the right to private property he unduly dismisses the personal argument.

Ending one of the chapters on Msgr. Ryan's economics, Fr. Gearty says: "the treatment set forth here indicates that he was conversant with the best literature . . . and that he had a competent grasp of the basic principles of economic analysis." That judgment needs one considerable qualification, for, as Fr. Gearty later points out, "Ryan's interest in economics was primarily . . . directed towards a more just distribution of wealth."

This essentially Hobsonian stress on distribution led to errors in analysis of the business cycle, employment-equilibrium analysis and counter-cyclical remedies. With Hobson, Ryan sees the main cause of depression in a failure to distribute enough income for consumers to take away the product of industry. Correspondingly, the remedy is to put more money into the hands of consumers.

Few economists deny that recession can be generated by lack of consumer income; none deny that once recession is well under way, consequent under-spending by consumers is a point of counter-cyclical attack. But economists are in general agreement, first, that the 1929 depression was not primarily due to failure of consumer spending; second, that regeneration by consumer income is not the sure tool it is commonly supposed to be; finally, that tax remission and correction of cost-price relationships may be among the more specific remedies.

Fr. Gearty says that Msgr. Ryan did not concern himself with the technicalities of the consumption function; but precisely because there is no close, mechanical connection between the investment and consumption functions, manipulators of the tool must concern themselves with its vagaries. Msgr. Ryan's preoccupation with distribution never gave him time to explore fully the dynamics of growth capitalism. This said, one can only admire his tenacious insistence that

## BOOKS

classical economics had underplayed the role of high levels of consumer income.

In the sixth chapter readers will find a careful treatment of *Distributive Justice* into which Msgr. Ryan had poured long years of wrestling with the problem of relating ethical principles on rent, interest, profits and wages with economic realities. It would be impossible within the space of a review to present each of these areas carefully enough to be sure that Msgr. Ryan's thought stands out so clearly as to warrant an attempt to raise any questions.

Fr. Gearty has raised most of the questions and notes some literature which is at variance with Msgr. Ryan's treatment. This reviewer feels that where questions can be raised, it is in several instances due as much to incompleteness of economic analysis (partly the fault of the state of economic science) as to occasionally debatable ethical grounds.

Despite the foregoing qualifications, there is no paradox in Fr. Gearty's conclusion that the "soundness of his principles guided him [Ryan] to correct conclusions even in fields where he had not the time to engage in specialized study." And it is for these conclusions, and the bold leadership with which he put them into action, that Americans owe him so much. Msgr. Ryan's "pragmatism" would likely have made him the first one to ask whether all his conclusions still hold good in the same degree and in the same way.

In a definition Msgr. Ryan once gave of human greatness the author finds his fittest epitaph: more than average ability, intellectual honesty and a great love of God and man.

PHILIP S. LAND

### Marble comes to life

THE GREAT MAN: George Washington as a Human Being

By Howard Swiggett. Doubleday. 463p. \$5

It is a difficult and daring task to attempt a single-volume life of George Washington. The author makes no effort to achieve a definitive biography in *The Great Man*, acknowledging that that task is for others.

Rather, he has aimed his sights lower with deliberate intent. He

wishes to place the statesman in the context of the century he is in. He is more realistic than had said vision were revealed portrait of a modest, temporary and under-

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wishes to take Washington down from the stately pedestal on which he was placed by the idolatry of nineteenth-century writers. At the same time, he is most anxious to avoid the unrealistic realism of the 1920's, which had said all when the facts about bad vision and poorly fitting dentures were revealed. The result is a pleasing portrait of Washington, masculine yet modest, towering still above his contemporaries yet always in a human and understandable manner.

His patience, breadth of vision and untiring devotion to the cause of liberty are set down side by side with his early mistakes in the conduct of the Revolution, and with the small defects of a man whose mind "has been on the stretch for more than eight years."

The story begins with the year 1775, and the greater part of the book is devoted to the conduct of the war against the British. The loss of New York, the long defense of the Jerseys and the gradual gathering of strength for the drive to victory are all recounted less as a study of military strategy than as an interplay of conflicting personalities. Brief excerpts from diaries and from letters of Hessian soldiers and Philadelphia belles enliven the story.

Making plans for battle against the British seems to have been the least of Washington's problems. The poor and sometimes treasonable quality of his general officers, the lack of a dependable militia, the establishment of counter-intelligence, the crucial problem of munitions and supplies and the everlasting interference of the civilian leaders taxed his ingenuity far more than sound flanking movements and proper lines of march.

There are necessary limitations in a work of this sort. The author presents nothing from the early years of Washington, although that would have made his domestic life more understandable. He gives a very superficial treatment of the post-war years, devoting only seven out of thirty-two chapters to the period from 1783 till Washington's death. He spends much time on the relations between Washington and Lafayette, when he could well spare more space for Jefferson and Hamilton. Benjamin Franklin is first mentioned at the Constitutional Convention of 1787.

There is grievous neglect of the domestic and foreign policies of the first President, all the more regrettable because during those years his extraordinary prudence and moderation were put to the test.

However, these are faults of omission and do not altogether detract from the vivid sketch of Washington. As a commentary on more factual lives of

Washington, and as an intimate picture of a very real personality, it is highly successful. The cold marble statue comes to life and speaks in warm and human language.

AIDAN C. McMULLEN

### Evocation of the past

#### TIME AND TIME AGAIN

By James Hilton. Atlantic-Little, Brown. 306p. \$3.75

James Hilton, I have always thought, is at his best in the mood of reminiscence. His charming *Goodbye Mr. Chips* is an extended memory and one of the finest things of its kind in English literature. There is some of this evocation of the past in *Time and Time Again*, and what there is of this mood constitutes for me at least the most successful element of the novel.

*Time and Time Again* is, as its title suggests, a generation-upon-generation story. The chief character is Charles Anderson, a more or less minor officer in the British Foreign Service, and the story concerns his very human problems, first as younger and perhaps unwanted son of an insidious, ingratiating tyrant, later as a career diplomat, and finally as a husband and father.

The earliest part of the book is by far the best, for it concerns the pitiful love story of the young, patrician Charles Anderson, who, while at Cambridge, falls in love with a thoroughly charming cockney lass, Lily Mansfield. It is an idyll of environment-crossed lovers that might remind one of Galsworthy's little masterpiece, "The Apple Tree," in its gentle, almost melancholy evocation of a long-dead but somehow ever-present past.

Here, I repeat, Mr. Hilton is at his best and most convincing. But the book is badly marred by an ending that is fantastic if not downright silly in its attempt to squeeze in one of the most melodramatic clichés of the modern "Communist problem."

But as a whole, the book is good reading. Mr. Hilton knows how to spin a tale and create a character and this he has done to a passable degree in *Time and Time Again*. The most difficult task he set for himself was the creation of Charles' father, who had to be callous, intelligent, unbalanced, and eventually understandable if not completely forgiven. This character comes off exceedingly well and so do, I think, Charles and Lily Mansfield. The rest of the characters are somewhat shadowy, but two or three round figures in a novel is a good enough average.

EDWARD J. CRONIN

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## THE FOOLISH IMMORTALS

By Paul Gallico. Doubleday. 224p.  
\$2.50

Joe Sears, thirty-six, broke and looking for some easy money, conceived the fantastic idea of persuading elderly millionairess Hannah Bascombe that he had access to the Fruit of the Tree of Life, which had ensured to biblical ancients their reputedly long lives. The two embark on a trip to Israel, together with Ben-Isaac Levi, a young Jewish boy who enters the scheme to fleece Hannah for his own purposes, and Clary Adame, who has bartered her independence and self-respect for the financial security which Hannah represents. Once in Israel, however, each in his own way succumbs to the spirit of a land so rich in tradition and yet so pioneer in spirit, and each works out a salvation for himself.

Mr. Gallico, a prolific writer of popular short stories, presents here an idea interesting in itself and refreshingly novel in the world of ordinary fiction: the impact of a religious environment on a materialistic, take-what-you-can-get shyster and on an equally hard-boiled old woman who has spent her life in the avid pursuit of money.

The novel, however, does not quite measure up to its theme. In blackening Joe Sears so completely and in presenting such an improbable, melodramatic central situation as the literal search for the fountain of youth, the author loses much of the reader's sympathy and interest, and occasionally succeeds in sounding like some of Damon Runyon's less happy efforts. The religious conversions experienced by the principal characters are equally unrealistic, apparently being a purely emotional reaction to the places where Christ lived and talked, and otherwise quite out of keeping with their basic personalities.

Only Israel, with its stones and lakes and hills a mute testimony of the Christ who walked there, transcends the essentially mediocre plot and people, and provides in its dramatic past and present a moving emotional experience

ELEANOR F. CULHANE

## A MOULDER OF MEN

By W. Coleman Nevils, S.J. Apostleship of Prayer. 248p. \$3

This memoir of Rev. John O'Rourke, S.J., contains a brief sketch of his life and four longer sections describing his work as novice master, retreat master, writer and editor, preacher. His

own writings and the recollections of relatives and friends furnished the materials for this tribute, which will be of interest to all who knew him or who came under his spiritual influence. He was successful in the various tasks assigned to him, but externally his life was nothing out of the ordinary. Yet the unseen force of his spirit was so strong that the demand for this book came from not easily impressed fellow-Jesuits, heartily seconded, it is true, by admirers outside the Society. His other visible monument is the John H. O'Rourke Memorial Library at Woodstock, erected by lay friends to perpetuate his memory.

His power lay in his consuming devotion to Christ, which he could impart in varying degrees to his hearers and associates. He was a master of the composition of place in meditation and in sermon, and the Christ whom he produced before you was a tridimensional figure. People who appreciate the superb artistry of Ruth Draper, the greatest monologist of our generation, could enjoy the way Fr. O'Rourke filled his stage with characters that lived and moved.

One cannot find this gift in reading him. He had a gift of robbing repetition of its monotony. His retreats were Ignatian and thoroughly so. But we no more disrelished his fugues on the Exercises the next time we heard them than a music lover would disrelish the reappearance of a beloved symphony on a program. He could be critical and severe.

He knew the weaknesses and foibles of all classes of men, and in retreats he dealt with them none too gently. But his just criticisms were unresented. One reason might be this. He had one bad eye and one with excellent vision, and we felt that he used the weak one to look at others' faults and the searching vision of the good one for his own. When he beckoned prodigals to our Father's house, his was no welcome of the Elder Brother. When he found a high level of perfection in souls, he thought only of a higher one to be attained.

JOSEPH M. EGAN

## For the social shelf

MAN ALONE, by William Doyle with Scott O'Dell (Bobbs-Merrill. \$3). Albert J. McAloon believes that this book, if widely read and in conjunction with similar life stories, will further awaken our people to the senseless cruelty of much of our prison routine. The average citizen is still inclined to the discredited idea that punishment alone cures, unless he has made a personal effort to understand prison life or our criminal laws. On the whole the book is well-written, achiev-



ing the difficult task of telescoping the life story of William Boyle, juvenile delinquent, petty thief and "big time" criminal into a readable story. Bill Boyle's character, though warped by poor early personality development, enabled him to withstand the caldron of brutality of his prison years, and he won his release despite the system. That is not always possible for weaker Bill Boyles.

**GIANT IN CHAINS**, by Darrows Dunham (Little, Brown. \$3.75). *Robert O. Johann*, reviewing the book, says: "Mr. Dunham is both a man with a dream and a skilful propagandist. This combination makes his book interesting reading. It does not, however, make it philosophy—which, unfortunately, is what he claims it to be." The author's vision is to look to a "brave new world," wherein man will be freed from his chains and all his needs satisfied with "complete efficiency." Philosophy's task is to help in the realization of this dream. However, God is a casualty of Mr. Dunham's philosophy. The technologist, such as the author, projects his own scheme on the universe, and man—the victim of the experiment—winds up exchanging old chains for new.

**PATHS OF LONELINESS**, by Margaret Mary Wood (Columbia. \$3.75). The individual's spiritual and emotional isolation in the modern world is the theme of this book. Miss Wood has approached the quest for understanding and acceptance from sociological and psychological points of view—using many sources to illustrate her thesis of modern man's dilemma in a shrinking universe. To *John S. Black*, Miss Wood's approach to the material is both scholarly and human and is centered not on the conceptual alone but upon the human person and his diverse needs. But though she does touch briefly upon the positive results of religious faith, she does not explore very deeply the fact that true religious experience integrates because it frees the person from the boundaries of self and permits him to love others.

**ESSAY IN POLITICS**, by Scott Buchanan (Philosophical Library. \$3.75), is the outgrowth of many discussions held by a "few liberals who met regularly in 1947 to discuss their station and duty in a crisis." Mr. Buchanan attempts to integrate or coordinate in a higher synthesis three institutions: the political republic in its national democratic guise, a product of Rousseau

and the French philosophers; the commercial republic nesting in its industrial offspring, a gift of Adam Smith; and the workers' commonwealth of a classless society, a creation of the forerunners of Karl Marx. The unifying element of this higher synthesis is, in the abstract, Kant's Categorical Imperative, in the concrete, the universalization of the American idea of federation. *Arthur A. North* says:

While the author raises many important questions, the reviewer feels that the connecting of the American republic with the French philosophers is neither good history nor good political philosophy. Furthermore, the author continually confuses federalism and confederation, becoming lost in the meshes of Calhoun's concurrent majority. Finally, it should be noted that the solution to the social, political and economic problems cannot be found in any mechanical device, even of American origin. One had hoped that this folly of the positivists had disappeared from the political landscape.

**THE QUEST FOR COMMUNITY**, by Robert A. Nisbet (Oxford. \$5). It is the thesis of this book that the great danger of totalitarianism lies in the

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### CATHOLIC WRITER GUIDEBOOK

by Eileen M. Egan

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disintegration of societies like the family and Church which mediate between man and the larger ends of civilization. The result is a society of individuals for whom the dissolution of traditional ties has meant not creative release but disenchantment and isolation. Then the state moves into this spiritual vacuum to satisfy the aspiration for moral certainty and community. In the opinion of *Joseph V. Dolan*, the broad lines are familiar and the value of this brisk and readable book is in the development and attention given to psychological factors, and its effective exposure of "the camouflaging of power with the rhetoric of freedom." But when the author touches on ultimates we have signs of a positivist mentality impatient with distinctions that are rather crucial. "These excursions are rare but they stir curiosity as to just what reality corresponds, in his mind, to the 'values' he is anxious to revamp."

REV. AIDAN C. McMULLEN, S.J., is in the History Department at St. Peter's College, Jersey City.

EDWARD J. CRONIN is assistant professor of English at the University of Notre Dame.

ELEANOR F. CULHANE, who reviews for the *Boston Herald*, has had several years of clinical psychiatric work.

RT. REV. JOSEPH M. EGAN is pastor of St. Frances of Rome parish, Bronx, New York.

## THE WORD

"Rather, when thou art summoned, go straight to the lowest place and sit down there; so, when he who invited thee comes in, he will say, My friend, go higher than this; and then honor shall be thine before all that sit down in thy company" (Luke 14:10; Gospel for 16th Sunday after Pentecost).

There can be no question about it: Christ our Lord is sometimes very disappointing. Take for example the instruction which He gave one Saturday night when He was dining out, an instruction which Holy Mother Church imperturbably enshrines in the Mass for the sixteenth Sunday after Pentecost.

A formal dinner among the ancient Jews was formal indeed. There was an elaborate ceremonial for the reception of individual guests, rigid rules governed the actual process of eating and drinking, and there seems even to have been a rather formal pattern for conversation. Of all the dinner-formalities, however, the crucial one appears to have been the seating at table. When we moderns are invited to dinner, we are apt to wonder, reasonably enough, what we will be given to eat and especially what, if anything, we will be given to drink. The ancient Jewish diner-out wondered chiefly where he would sit. So, as our gentle Saviour watched the energetic jockeying for position at this particular dinner on this particular Saturday night, He read the guests a lecture, not on sobriety, as He might well have done in our case, but on propriety: on the propriety of humility.

And there is the rub; that is where our Lord is disappointing. He exhorts His hearers to the lofty virtue of humility: *When you are invited, go sit in the lowest place*. And then He spoils it all by suggesting a motive that is anything but lofty: *Take the lowest place so that you will be promoted to a higher*. There, with a summary and equivalent epigram, the Gospel ends, and we are left to brood grumpily over the astonishing flexibility or catholicity of the moral code of Him who authored the Sermon on the Mount.

It is almost laughable to observe how easily Christians are scandalized by Christ. Our divine Saviour was always so eminently *practical*: He constantly and emphatically indicated His interest in motives and methods that would *work*. It goes without saying that our Lord never advised the use of evil means for good ends, as Jesuits have reputedly been doing with such notable success for four centuries. But our Saviour was always reasonable enough and tolerant enough to settle for a less lofty motive that *would* work, as against an exalted motive that *would not* work. He did not by any means slight or overlook the most sublime motivation, as witness His repeated demands for a childlike love of God as a Father and a childlike trust in the loving care of that Father. But our Lord was sufficiently realistic to recognize that with the damaged sons and daughters of Adam a more selfish motive may serve a supernatural turn when exalted motives, in various dark moments of human existence, begin to curl a little at the edges. On no single subject did the Son of God speak more frequently, one way or another, than on the subject of eternal damnation. Of course, He preferred that people should do

the right thing because they love Him, but He did not fail to point out that they must do the right thing even when they only fear Him.

Naturally, we do not much like this prosaic and terribly practical strain in the attitude and teaching of Christ our Lord. We much prefer to be theoretically virtuous for only the most exalted motives, even when, in practice, we are not virtuous at all for any motive whatsoever. We will not take the lowest place for a less noble reason, and so, while we interiorly admonish our Lord for His lowly motivations, we quietly take the highest place. VINCENT P. MCCORRY, S.J.

## FILMS

**SAILOR OF THE KING** is an unpretentious, nicely made film for adults based on C. S. Forester's novel *Brown on Resolution*. In the version I saw in a projection room it was more notable for what it left the audience to deduce than for what it said. According to an ad in my morning paper, however, the company intends releasing it at least locally with both of two alternate endings tacked on—this sounds like a sure way of destroying its modest claim to realism and flair for understatement.

Made in England and on the Mediterranean by a Hollywood location troupe, the picture incorporates two apparently almost unrelated episodes. In the first, which harks back to World War I, a young British naval officer (Michael Rennie) allows considerations of career to keep him from marrying a girl (Wendy Hiller) with whom he has had an affair. The second finds the same officer commanding three cruisers in World War II and still playing it safe. It is only the reckless heroism of a young British rating (Jeffrey Hunter) that enables the captain to catch up with and sink a German raider which, owing to his dilatory tactics, has nearly made good its escape.

The youngster, of course, is his own son, a circumstance which is conveyed with great restraint to the audience and, with even greater restraint, withheld entirely from the father, who never knew he had a son. Perhaps the alternate ending has the merit of bringing back Miss Hiller to augment her all-too-brief appearance. This incidental pleasure, though, is not likely to counterbalance the pretty self-evident fact that two endings for any one movie are a crowd.

(20th Century-Fox)

**VICE SQUAD** is the luridly misleading title for an unusually intelligent little police melodrama. In format it is concerned, like *Detective Story* of a few seasons ago, with the day's activities of a squad of big-city detectives. These consist of—in addition to the usual dealings with crackpots, informers and petty crooks—the various lines of investigation which lead to the apprehension of a gang, following its attempted bank robbery. The necessarily episodic sequence of events is put together with an unexpected flair for characterization and for lively and plausible details, with additional

binder furnished by a semi-documentary atmosphere and by Edward G. Robinson's fine performance as an intelligent, human and happily un-neurotic police lieutenant.

(United Artists)

**LATIN LOVERS** confronts Lana Turner with a soul-shattering problem: she is the possessor of \$37 million, so how can she be sure that any suitor loves her for herself alone? This highly specialized impediment to romance is bandied about for an hour and three-quarters without reaching any helpful conclusion, though the far-from-rich

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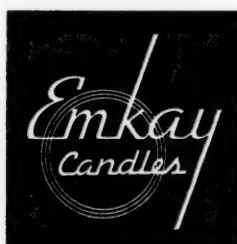
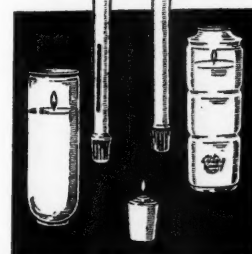
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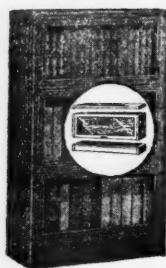
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Brazilian (Ricardo Montalban) with whom the heroine winds up has a disarmingly frank and straightforward approach to the problem.

The resultant movie is pretty much of a bore for adults unless they are irresistibly drawn by high-toned settings and million-dollar wardrobes photographed in Technicolor. They may also be intermittently amused by the efforts of a first-rate cast (John Lund, Louis Calhern, Jean Hagen, etc.) and by an incidental spoof of psychoanalysis. (MGM)

I, THE JURY is as faithful an adaptation of a Mickey Spillane novel as could be gotten past the Production Code Administration. This is another way of saying that it is a spectacularly dreadful movie. In addition to its beer-swilling, law-flouting, seemingly feeble-minded detective, its assortment of sadists, nymphomaniacs, mass murderers and other products of Spillane's nightmare world and its 100-per-cent bogus motivation, it boasts the sloppiest 3-dimensional photography yet seen. The result is of interest to no one but sociologists with a professional obligation to plumb the depths of American culture. (United Artists)  
MOIRA WALSH

(AMERICA'S moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

## THEATRE

HERE WE GO AGAIN. Labor Day is the autumnal equinox of show business. It is the date when the summer theatres close up shop and hundreds of performers who have enjoyed the satisfaction of acting for pay since Memorial Day return to Broadway and unemployment.

The day after the holiday is the beginning of a period of anxiety for unengaged actors and a time of anticipation for theatregoers, the former haunting casting offices looking for jobs, the latter hoping the current season will be better, or at least no worse, than the last. For most of the actors the outlook is not too bright. Even if producers make good on all their promises, they cannot provide as many jobs as the recently closed summer theatres. TV and radio will offer partial employment to a minority of performers, leaving a large majority to subsist on the fat accumulated during the summer.

On the other hand, if producers make good on only half their prom-

ises, and if their productions are anywhere near as interesting as advance publicity would lead us to believe, the public will be more than repaid for the money delivered at the box office.

At the moment, this column is most interested in producer Walter P. Chrysler's *The Strong Are Lonely* promised for a late September opening. As reported in *Isolde Farrell's Paris Letter* (AM. 5/23), the play was a two-season hit in the French capital. In the American production, Victor Francen, co-starred with Dennis King, will appear in the role he created in Paris. The production will be directed by Margaret Webster, who, if memory is not at fault, directed *The High Ground*, in which she played a leading role as the nun turned amateur private eye.

Miss Farrell described *The Strong Are Lonely* as a religious drama, while Bill Doll, Mr. Chrysler's press representative, asserts that the play carries a Catholic message. The author is Fritz Hochwalder, an Austrian Catholic, and the leading characters are Jesuit priests. Miss Farrell closed her report with the wish that the play will be as warmly received in New York as it was in Paris. This column (AM. 6/6) expressed skepticism. It remains to be proved that the New York audience is as mature as the Parisian.

Another interesting item is *Take a Giant Step*, a social drama in which Fred O'Neal and Maxine Sullivan will be co-starred. A play that is frankly social drama opens in New York with one strike already over the plate. If the social problem it dramatizes is based on an interracial theme, the play opens with two strikes against it, and can be saved from failure only by a scintillating performance like the portrayal of the younger sister by Barbara Bel Geddes in *Deep Are the Roots*. This column, none too optimistic about the success of either *The Strong Are Lonely* or *Take a Giant Step*, fervently hopes its numerous bad guesses will be increased by two.

Meanwhile the season has started with a baker's dozen holdovers and revivals, including four shows by Rodgers and Hammerstein. With four R&H productions running at the same time, the good Mayor of our town proclaimed the first week in September Rodgers and Hammerstein Week. Rosalind Russell is still cavorting in the utterly delightful *Wonderful Town*. *Guys and Dolls* has returned from a seven-week sojourn in Washington. And Maurice Evans is still concocting the perfect crime and getting caught in *Dial M for Murder*. Several comedies remain over from last season, and one of them, *My Three Angels*, is well worth revisiting.

THEOPHILUS LEWIS